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entrants to come in. The idea in bringing forward this Resolution is to see that there is no monopoly and that new entrants are encouraged as much as possible. I have personal knowledge of this affair. New entrants, according to the present Government Order, that is, G.O. No. 1298 . . .

THE HON. SRI V. RAMAIAH : That is not the present Government Order. The present Government Order will meet all your needs much more than what is contemplated in the Resolution.

* SRI K. M. RAMASAMY GOUNDER : With that assurance, I have no objection to withdraw the Resolution.

MR. CHAIRMAN : Sri Ramasamy Gounder, are you withdrawing the Resolution?

* SRI K. M. RAMASWAMY GOUNDER : Since the Hon. Minister has given an assurance, I withdraw the Resolution.

The Resolution was, by leave, withdrawn.

(2) CLASSIFICATION OF ALL THE MUSLIMS AS BACKWARD.

* SRI MOHAMED RAZA KHAN : Mr. Chairman, Sir, I move the Resolution standing in my name, namely—

"This Council recommends to the Government to abolish the classification of some Muslims whose mother tongue is Urdu as forward and classify all the Muslims irrespective of whether their mother tongue is Urdu or not as backward."

There is not much of controversy in this matter except for the historical background and I would state it as briefly as possible. Formerly, the Muslim community as a whole was taken to be backward for the purpose of grant of concessions in the educational field and also for the purpose of appointments in the Government service. time there was—I think in the 1920's—when the policy of the Government was to appoint two Muslims out of every twelve appointments that were made. That was really responsible, to some extent, for a good number of Muslims getting into Government service although the proportion was not fixed on the population basis. Apart from that, the Muslims being very backward in the field of education, some educational facilities and concessions were given to them and these were enjoyed by the community for a period of more than two decades. But a change came about in the year 1948 or so when Sri Omandur Ramaswami Reddiar was the Chief Minister, which reduced the number from two out of twelve to one out of twelve. That also went on for a period of four or five years. But with the change in the Constitution, it was thought and rightly thought that classification on the basis of community should go and that the question of appointment of persons based on religion, language or community should be decided on a planned basis. Then the Government divided the communities into backward communities

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and forward communities. Then difficulty arose at that time as far as the Muslims were concerned. I am confining my remarks to the Muslims. All the Muslims from Malabar known as 'Mappillas' were considered backward. The 'Lubbai' section in Tamil Nad whose mother tongue is Tamil was considered backward. But the Muslims in Andhra and those in the City whose mother tongue was Urdu were considered forward. I think, if I remember aright, that we made a representation to this Government that it would be in the fitness of things to classify all the Muslims as 'backward' so that they might have all the facilities and educational concessions. In fact, Sir, it should not be taken that I am trying to deprive those who are already enjoying the concessions, of the facilities. I know, Sir, particularly as I had the honour of representing an Andhra constituency in the Legislative Assembly, that the Muslims whose mother tongue was Urdu were socially, economically and politically very backward. Therefore, that classification that those Muslims whose mother tongue was Urdu would be considered forward, was wrong. But the Government's decision was there and it was put into effect in spite of our agitation. Immediately the partition came and we were not bothered with the problem of Andhra, and of the remaining Muslims, whereas 80 to 85 per cent were classified as backward, only 10 to 20 per cent were considered 'forward.' Even then we made a representation but to no effect. Again, the partition came and Malabar seceded from us. In the case of the remaining Muslims, those whose mother tongue is Tamil are considered backward and the remaining about four or five lakhs of Muslims whose mother tongue is Urdu and who are mostly in the City of Madras, North Arcot and Tiruchirappalli are considered forward. The result is that the little facilities we would get in the field of education or in the matter of appointments to Government service, as you are quite aware, Sir, are denied to us. My resolution only submits to the Government to include those Muslims who are classified as 'forward' in the category of 'backward' people so that they may have the little concessions. If you make a comparative study of their conditions, you will know that there are certain Muslims whose mother tongue is Urdu but who are socially or economically backward. I may say, Sir, without meaning any offence, that Dr. Mahomed Usman, whom hon. Members in this House and others outside know fully well, though his mother tongue is Urdu, is considered 'backward'. (Laughter.)

Sir, when I am talking on the subject, the Hon. the Leader of the other House, our esteemed Finance Minister, has stated that the time has come for the Government to reconsider the whole question of classification of communities as 'backward' and 'forward.' He has expressed the view that the time has come when 'backwardness' and 'forwardness' should not be assessed purely on the basis of religion, caste or community but on the basis of the actual economic conditions of the various communities. If this is done, I have no objection. In fact, I would very much welcome it. But till that is decided, I think that these few persons who are now regarded as 'forward' should be helped. That is why I have

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brought forward this Resolution. As you are quite well aware, Sir, the Muslims who are considered forward have also certain difficulties in the matter of selection of candidates for admission to schools or professional colleges or even in the matter of appointment to Services. I, therefore, commend my Resolution for the acceptance of the House.

4 p.m. SRI K. M. RAMASAMY GOUNDER : Sir, I second the Resolution.

MR. CHAIRMAN : Resolution moved—

" This Council recommends to the Government to abolish the classification of some Muslims whose mother tongue is Urdu as forward and classify all the Muslims irrespective of whether their mother tongue is Urdu or not as backward."

The Resolution is now before the House for discussion.

* SRI A. M. ALLAPICHAI : Mr. Chairman, Sir, the Resolution is really a very important one. As a matter of fact, I have always been opposed to any kind of distinction—backward or forward—being recognized among people. Suppose a hundred boys, who are qualified, apply for seats in the engineering college. I feel that all the one hundred boys must get admission in the engineering college irrespective of the fact whether they belong to one community or another But, unfortunately, the Government are not in a position to provide seats for all students. Perhaps, it will take a very long time for Government to assure admission to all those who apply. The same difficulty is experienced in the case of admission to medical colleges. It is a crime on the part of Government to say ' No ' to a student who seeks admission to the medical college or the engineering college. I am trying to put things very plainly. But it is not possible in the present circumstances for the Government to give admission to all the students that apply. So, they have adopted some rough and ready method of selection. As far as certain communities are concerned, they give a certain number of seats on a certain basis.

Now the point is, as the hon. Member Mr. Raza Khan put it. that the Muslim community, whose mother tongue is Tamil, is, from the financial point of view, a really forward community. There is no doubt about that. As regards educational matters, they cannot stand comparison with any member of any other community which is characterized as forward. This is one point which we have to take note of. As far as school fee concession is concerned, let this be the guide, namely, whoever is capable of paying his school fee, let him pay, and whoever cannot pay, should not be asked to pay. Let the concession be given on the basis of one being poor. If a community is really backward from the point of view of education, should we not show that community some kind of concession? If the Government should come forward and say, ' You need not be

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worried; we are going to have ten engineering colleges in the place of one; any number of boys will be admitted ', then there is no question of forwardness or backwardness, because everybody will then get admission. But the Government are not able to say so now. They cannot say so. That being the case, should there not be some kind of arrangement to help educationally backward boys? If a community is really intellectually backward, should it not have some kind of safeguard? It is just like giving treatment in the hospital to a sick person. I think it is the imperative duty of the Government to see in course of time that all those who apply for admission to the professional colleges do get admission. So long as they are not able to give admission to all those who apply, there must be some arrangement for giving admission. If by bringing the Urdu-speaking Muslim people under the category of ' backward community ', any useful purpose will be served, I say " All right, do it ". But I will make this one suggestion, that is, " Make this Lubbai community ' more backward ' ". By bringing the Urdu-speaking Muslims under the category of ' backward community ', they may get some concessions. I do not stand against this. The only thing I would say is, " Make the Lubbai community ' more backward '." (Sri L. S. Karayalar: Most backward.) Give the Lubbai community some concessions.

Ours is a Welfare State. A child, after passing all the necessary examinations with distinction, goes to the college with the best of hopes and ambitions to seek admission. But he is told ' No.' I think this is a most heart-rending thing. I want to say that to cover up the incapacity of the Government to provide admission for all students, they have adopted this method of ' backwardness ' and ' forwardness.' We want to establish in India a classless and casteless society. But this question of ' forwardness ' and ' backwordness ' will only perpetuate caste in this country. So long as the Government are not able to provide seats in the professional colleges for all, there must be some arrangement by which selections could be made. The proposition put forward by the hon. Member Sri Mohamed Raza Khan is a reasonable one. There is nothing wrong about it. (Sri V. V. Ramaswami: Modest.) The only difficulty is this. We must see comparatively how it will work.

* THE HON. SRI R. VENKATARAMAN: Mr. Chairman, Sir. the assumption in the Resolution tabled by the hon. Member Sri Raza Khan appears to be that classification of backward communities is based on language. On the contrary, classification is made on the basis of educational, economic and social backwardness. Before any community is classified as a backward community, the District Collector, the Director of Public Instruction, and the Director of Harijan Welfare go into the question and make enquiries whether a community is economically backward, socially backward, and so on. So, it is not as if all the Urdu-speaking people have been classified as forward. If they have been classified as forward, it is not on the basis of language. But on the basis of their economic and social backwardness or forwardness, as the case may be, they

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are classified as backward or forward. Even when Lubbai and Mappilla communities have been classified as backward communities, it is not on the basis of language. Really it is on the basis of their social and economic backwardness, educational backwardness, and so on. Anyway, as the hon. Member Sri Raza Khan himself has said, the matter has ceased to be of any great importance. The Government of Madras have now a proposal for the 4-10 p.m. grant of educational concessions not on the basis of caste, creed, or religion, but on the basis of economic position and status in life, the ability to pay the school fee, and so on. So, this question is no longer of any particular importance. Very soon, a decision would be taken and then, there would be no need to classify the communities on the basis of social and educational backwardness and they will be classified on the basis of their income so that regardless of the community to which a person belongs, all poor students may get the educational concessions. I trust this will satisfy my esteemed Friend Mr. Raza Khan and he will withdraw his Resolution.

Sri MOHAMED RAZA KHAN: Sir, I am really thankful to my esteemed Friend Sri A. M. Allapichai for the support which he has given me. He himself knows the difficulties. I hope the Hon. the Leader of the House also knows the difficulties of the people. Sir, I do not like to enter into a debate with the Hon. the Leader of the House that the classification is based purely on language. But, I only wish to say that, as far as I know, it is based on language and that it is actually working on that principle.

In the City of Madras, in certain parts where the Muslims are predominant, the majority of them are working in beedi companies. As the Hon. the Minister for Labour himself is aware, these workers are paid wages at the rate of Re. 1-4-0 per day. The Hon. Minister himself is interested in seeing that these poor people get increased wages and better conditions of work. For all practical purposes, these poor people are classified as forward community people. So, they do not get any concessions. It is only in this context that I have brought forward this Resolution. However, as the Hon. the Leader of the House has said that the Government of Madras are going to bring forward or rather going to enunciate a wholesome principle by which all poor people regardless of the community to which they belong or the language which they speak will be given concessions, I have great pleasure in withdrawing the Resolution which I have moved.

One more thing I wish to state in this connection. At the time of selection to professional colleges and even at the time of applying for some of the Governmental posts, there is a tendency among some people to get false certificates to the effect that the person concerned belongs to a particular community, which is recognized as a backward community. I am not saying this only with reference to the Muslims. This happens in all cases and people get such false certificates. Thus, even at the beginning of their career,

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the poor students have a tendency to get such false certificates. This is, of course, most undesirable. With these observations, I withdraw my Resolution, with the leave of the House.

The Resolution was, by leave, withdrawn.

Mr. CHAIRMAN : I have to make an announcement to the House as well as the Press. Short Notice Question No. 20-A has been postponed to the 17th instant. The papers laid on the table in connection therewith should not be published or referred to, till it is answered on the floor of the House.

Sri MOHAMED RAZA KHAN : Sir, I am sorry I am making too many suggestions. May I request that the question may be taken up on the 18th instead of the 17th?

Mr. CHAIRMAN : I cannot decide it myself.

(3) OPENING OF A NEW RAILWAY ROUTE.

Sri V. V. RAMASWAMI : அவைத் தலைவர் அவர்களே, நான் எனது பேரில் இருக்கும் கீழ்க்கண்ட தீர்மானத்தைப் பிரேரேபணை செய்கிறேன்:

"This Council recommends to the Government to urge upon the Central Government to take immediate steps to open a new railway route to connect Manamadurai and Maniyachi via Mudukulathur taluk."

The Resolution was duly seconded.

Mr. CHAIRMAN : Resolution moved—

"This Council recommends to the Government to urge upon the Central Government to take immediate steps to open a new railway route to connect Manamadurai and Maniyachi via Mudukulathur taluk."

*Sri V. V. RAMASWAMI : தலைவர் அவர்களே, ராமநாதபுரம் மாவட்டத்தில், முதுகுளத்தூர் பிரதேசமும், திருநெல்வேலி ஜில்லாவை யொட்டியிருக்கிற கிழக்குப் பிரதேசங்களுட மிகவும் பிற்பட்ட பிரதேசங்களாகயிருக்கின்றன. அங்கு வாழும் மக்கள் ஒரு கிராமத்திலிருந்து இன்னொரு கிராமத்திற்குப் போகவேண்டுமென்றால், தங்களுக்குள் ஒரு தொடர்பு வைத்துக்கொள்ளவேண்டுமென்றால், நல்ல சாலைகள் இன்னும் அமைக்கப்படவில்லை. மேலும், இவைகளுக்கிடையில் பல சிற்றாறுகளும், ஓடைகளும் இருப்பதால், வருடத்தில் பெரும்பாலும் அவைகள் மழையால் சூழப்பட்டுத் தொடர்பே இல்லாமல் போய்விடுகிறது. ஆகவே, இவ்விரு மாவட்டங்களையும் இணைப்பதற்கு, குறிப்பாக நான் சொன்ன இந்த இரண்டு பிற்பட்ட பிரதேசங்களையும் இணைப்பதற்கு, ஒரு ரெயில் பாதை அமைக்கப் பட்டால், அங்குள்ள மக்கள் எளிதில் முக்கிய நகரங்களுக்குப் போய் வரவும் மற்ற நடவடிக்கைகள் எடுத்துக்கொள்ளவும் தற்கால நவீன நாகரிக முறையைத் தெரிந்துகொள்ளவும் ஏதுவாயிருக்கும். அப்பொழுதுதான் அங்குள்ள மக்களின் வாழ்க்கைத் தரமும் உயர்ந்து, அவாகள் நல்ல நாகரிக மனிதர்களாக வாழ முடியும். இந்த சாதனத்தைக் கட்டாயமாக ஏற்படுத்திக் கொடுக்கவேண்டுமென்று அங்குள்ள மக்கள் வெகு காலமாகவே அரசாங்கத்தினிடம் முறையிட்டு வருகிறார்கள். ராமநாதபுரம் மாவட்டத்தில் உள்ளதும், திருநெல்வேலி, தூத்துக்குடியில் உள்ளதுமான பல பொறுப்